299.934
THE
81

UNITED LODGE
OF THEOSOPHISTS
LIBRARY
Shelf 4 No. 20

ULT LIBRARY
BANGALORE.
Accn. No 81

THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY
AND ARYAN LITERATURE

35

Vol. XXXV, 1946-1947

ULT LIBRARY
BANGALORE.
Accn. No. 81

Published and Edited by
THE THEOSOPHY COMPANY
THEOSOPHY HALL 33RD AND GRAND AVE.
LOS ANGELES (7), CALIFORNIA, U.S.A.

Publisher's Announcements

THEOSOPHY: Established November, 1912, by Robert Crosbie. Published monthly by The Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is an independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance. Price $3.50 per annum; single numbers of the current volume, 35 cents each; back numbers, 50 cents each; back volumes, unbound, $5.00 each; for library style binding, prices on request. *Volumes I and XII are out of print.*

COMMUNICATIONS: Contributions submitted for publication should be typewritten double-spaced on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine when such benefactions are unencumbered and unrestricted. Donors should make their gifts to

THE THEOSOPHY COMPANY, of Los Angeles, California, U. S. A., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

(a) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

81
299934
THE

THE THEOSOPHY COMPANY
245 West 33rd Street
Los Angeles (7), California, U. S. A.

INDEX TO THEOSOPHY

Volume 35

November, 1946—October, 1947

A

Address, Inaugural 147-216
Age," "The Greatest Conceit of Our 255
Agents, Karmic 415
Are Chelas "Mediums"? 338
Asceticism, Theosophy and 342
Aspects of Seership 404

B

"Biographies" of H.P.B. 125
Blavatsky, H. P.,—Where, Who, What? 289
Blavatsky, Madame, The So-Called Expose of 107
Bound and Free 347

C

Chelas "Mediums"? Are 388
Clairvoyance," "Normal 446
Companions, Youth-, at Home .....
..... 27-76-122-169-213-265-312-358-409-459-507-558
Conceit, "The Greatest, of Our Age" 255
Condition of Yoga, A 300
Conscience, The Voice of 510
Consciousness, A Language of 433
Consciousness, Intelligence, and Their Vehicle 412

Continuing Revolution," "The 35
Cult in India, Theosophy as a 24
Current," "The Whole 33
Currents, Minor 14
Cycle Is Now, The 24
Cycle Moveth, The 5
Cycle's Need, The 20-6

D

Daily Psychology 48
Days, Indian 398-449-50
"Dream Experience" 1
Dreams, Lessons in 3

E

Eastern and Western Occultism 1
Energic Field of Mind, The 45
Esoteric She, The 9
Ethics, Outlook on 20
Everyday Questions 30-81-129-180-227-262-318-373-421-467-514-56
Experience," "Dream 51
Expose, The So-Called, of Madame Blavatsky 10

F

Feeling," "The First 20
Fire," "The Subtler 19
Frederick III 1
Free, Bound and 34
Freedom of India, The 48
Forms that Perish, The 38

G

Gaze, The Soul's 1
Gem," Search for "The 3
Godlike Iamblichus, The 550
Greatest Conceit of our Age," "The 255
Greatest Mystery, The 97

H

Helpers, The Silent 306
Hidden Hints in the Secret Doctrine 33-79 132-177-225-274-322-370-416
Home, Youth-Companions at .....
..... 27-76-122-169-213-265-312-358-409-459-507-558

I

Iamblichus, The Godlike 550
Inaugural Address 147-216
Incognita," "Terra 317
India and Her Theosophists 251
India, The Freedom of 481
India, Theosophy as a Cult in 244
India, Why I Do Not Return to 292
Indian Days 398-449-501
Intelligence, Consciousness, and Their Vehicle 412
Intuitive Perception 561

K

Karma, Studies in 159-301-349-393-441-492
Karmic Agents 415
Karmic Visions 4
Kingdoms, Life in the 419
Kingly Mystery, The 315
Knowledge, The Nature of 364
Kosmos and Nature 462

L

Language of Consciousness, A 433
Lessons in Dreams 38
Life in the Kingdoms 419
Lookout, On the 39-83-134-183-230-277-324-376-424-471-518-567

M

Mahatmas," "The Theosophical 533
Making Time 118
Materialism and Social Trends 541
"Mediums"? Are Chelas 388
Merit, The Power of 497
Metaphysics of Prejudice, The 153
Metaphysics, Practical 110-172-222-269-307-361
Mind, Music and the 29
Mind, The Energic Field of 454
Minor Currents 145
Motive-Power 75
Moveth, The Cycle 50
Music and the Mind 29
Mystery, The Greatest 97
Mystery, The Kingly 315

N

Natural Nucleus, A 24
Nature, Kosmos and 462
Nature of Knowledge, The 364
Need, The Cycle's 20-61
News and Notes, Science 65
"Normal Clairvoyance" 446
Notes, Science News and 65
Now, The Cycle Is 241
Nucleus, A Natural 24

O

cultism, Eastern and Western....517
cultism: What Is It?....196
iginal Thinkers....546
tlook on Ethics....208

P

tanjali, Everyday Questions on....
....30-81-129-180-227-262-318-373-421-467-514-563
rceptior Intuitive....561
rish, The Forms that....385
enomena, On the Place of....36
wer of Merit, The....497
actical Metaphysics....110-172-222-269-307-361
ejudice, The Metaphysics of....153
ychiatry and Theosophy....163
ychology, Daily....484

Q

estions, Everyday....30-81-129-180-227-262-318-373-421-467-514-563

R

ligion and Reform from a Theosophical Viewpoint....436
volution," "The Continuing....354

S

ence and the Secret Doctrine....113-199
ence News and Notes....65
rch for "The Gem"....3
ret Doctrine, Hidden Hints in the....33-79-132-177-225-274-322-370-416

Secret Doctrine, Science and the 113-199
Self, The Study of 392
Seership, Aspects of 404
She, The Esoteric 99
Silent Helpers, The 306
So-Called Expose of Madame Blavatsky, The 107
Social Trends, Materialism and 541
Soul's Gaze, The 1
Spirit that Wills, The 49
Studies in Karma 159-301-349-393-441-493
Study of Self, The 392
Study, The Work of 529
Subject of the Will, The 68
Subtler Fire," "The 191

T

"Terra Incognita" 313
Theosophical Mahatmas," "The 535
Theosophical Viewpoint, Religion and Reform from a 435
Theosophist," "The True 2
Theosophists, India and Her 253
Theosophy and Asceticism 341
Theosophy as a Cult in India 241
Theosophy, Psychiatry and 161
Thinkers, Original 541
Time, Making 111
Trends, Materialism and Social 541

V

Visions, Karmic .....
Voice of Conscience, The 511

W

Western Occultism, Eastern and.....517
Whole Current," "The.....337
Why I Do Not Return to India.....292
Will, The Subject of the.....68
Wills, The Spirit that..... 49
Work of Study, The.....529

Y

Yoga, A Condition of.....300
Youth-Companions at Home.....
.....27-76-122-169-213-265-312-358-409-459-507-558

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles (7), Calif.

U. L. T. LODGES

AMSTERDAM, C. HOLLAND	Keizersgracht 411
BANGALORE CITY, INDIA	15, Sir Krishna Rao Rd., Basavangudi
BERKELEY (4), CALIFORNIA	Masonic Temple Bldg., Bancroft and Shattuck
BOMBAY, INDIA	51 Mahatma Gandhi Road
LONDON (W. 1), ENGLAND	17 Great Cumberland Place
LONDON, ONTARIO, CANADA	424 Richmond Street
LOS ANGELES (7), CALIFORNIA	245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA	Anandi Nivas, Bhaudaji Road
NEW YORK CITY (22)	22 East Sixtieth Street
PARIS (5), FRANCE	14 Rue de l'Abbe-de-l'Epee
PHILADELPHIA (3), PENNSYLVANIA	1917 Walnut Street
PHOENIX, ARIZONA	32 North Central Avenue
SACRAMENTO (16), CALIFORNIA	720 Alhambra Boulevard
SAN DIEGO (1), CALIFORNIA	505 Orpheum Theatre Bldg., 524 B Street
SAN FRANCISCO (3), CALIFORNIA	860 Pacific Bldg., 4th and Market Streets
SYDNEY, AUSTRALIA	Federation House, 166 Philip Street
WASHINGTON (6), D. C.	510 Hill Building, 17th and Eye Streets

𝔄 𝔘 𝔐

Judge the action, not the person; you never know the true motives. Never judge human nature at its lowest level. —From a Master's letter

THEOSOPHY

Vol. XXXV November, 1946 No. 1

THE SOUL'S GAZE

THEOSOPHICAL thought—the great ideas of Karma, Reincarnation, Evolution, the Root of Being and the Causeless Cause—hold a vision for the soul. Events differ in their manifestations: the *karmic* vision is that perception which identifies old principles in new applications, old unsolved problems—with new faces—confronting human ignorance. Peoples, nations, races live and die, but in the vision of immortality they have been before, will be again. Reincarnation is a glimpse of that eternity in which the Soul resides, the ancient of ancients, creator and spectator of forms, appearances, personalities—the Evolver. Evolution, surveyed without the disciplined eye of the Seer, is a vast process, unrealized by some, unrealizable to others; of unknown origin, mysterious propulsion, unexamined end. The Soul's gaze must be unfettered before the Root of Being may be known, the Causeless Cause approached by Self-realization.

None can confer these soul visions on another: they arise from within. But there is a power in truth to stir every soul, and universal ideas if held before the mind and pondered upon, bring about a gradual elevation into higher states of perception and action. This is the object and achievement of the theosophical movement: to keep eternal verities vibrating in the mind of the race, to rouse man to envision the principles of knowledge and power that free the soul from the bonds of karma and make reincarnation a conscious process in evolution.

The world is never without the influence, the immeasurable sympathy, of those for whom soul visions are the ever-present reality. The further their perfection of wisdom removes them from the common limitations of the human mind in this cycle, the stronger is their will to help on the emancipation of all souls. This because, as one of them has written, "sublimity in perfectness and actual realization of brotherhood on every plane of being are one and the same thing." Periodically the cycle permits the incarnation of representatives or agents from among their number

—from the Brotherhood of Perfected Men. Their life and work in the world bespeak their character as philosophical visionaries, thinkers whose thought extends to the distant past and into the far future, with experience from the one and preparation for the other. Their words open vistas—if only momentarily—before the least of men, provided he hears, for that moment, with a free heart.

H. P. Blavatsky and Wm. Q. Judge, the Messengers of the present Theosophical Movement, are markedly distinguished from other theosophical writers, past and present. The varied literature they recorded has an energic quality, a constant vitality, which suggests that currents of force are still focussed in their writings—forces perceptible to the intuition, the higher intelligence, of the attentive mind. How that force and power is maintained, what channels connect the reader with those Recorders—is probably a secret of the Nirmanakayas. But if the Message of Theosophy did not palpably have an immortality of this order; if the power to evoke egoic visions had escaped from the Teachers' words, when the Beings themselves retired from their borrowed bodies—then the theosophical movement would have no soul, no life in the world of men today.

The imperishable inspiration of the original theosophical literature is, however, undeniable. It urges man to struggle onward, through the despair, trouble and sorrow which are his "karmic present." The writings of the teachers publish the hope for a brighter morrow, a fairer future that man may create, if he will, by courageous expiation of past wrongs, intelligent experience or use of the karmic opportunities at hand, and resolute consecration to ideal standards of action.

The stirring glimpses of the future that open up from certain of the articles of H.P.B. and W.Q.J. limn distant cycles and a new order of the ages. Sometimes the ideal order is "described"; more often it is philosophically deduced as the realization of Universal Brotherhood. An example par excellence of theosophical prophecy is "Karmic Visions," reprinted in this issue. Signed by H.P.B. "Sanjna," meaning "spiritual consciousness," this article is a testimony to the sight unlimited by space and time, the sight of the Third Eye, which is *"indissolubly connected with Karma."*

It is clear, from specific warnings given by both the Messengers, that the dark fate of Europe and the Western world was known to those with karmic vision long before any inkling of approaching disaster reached even the most sanguine observers of the *outer* history of nations. For spiritual consciousness, as soon as the

causes exist, the events exist also, no matter how long the "two" (as we conceive them) may apparently be separated by Time. This principle finds application in the theosophical movement itself, for if *causes* are the spiritual realities in human action, then the inner work with ideas and ideals is the matrix of the coming cycles.

Not many men in our age have true visions of the future as firsthand knowledge; hence ideals seem to be little more than wishful dreams, tenuously sustained by faith and hope, but never securely settled upon the ground of reason. Yet soul visions need not leave the race mind, for even if there are none to see, one may still hear of such visions, feel something of their reality and hold them as a light upon the path. Hearing is a step toward understanding; understanding is a step toward knowing; knowledge is the power, the sight, the life of the soul.

Search for "The Gem"

An interesting anecdote about "Karmic Visions" is given by Bertram Keightley, who was sub-editor of *Lucifer* at the time and a member of H.P.B.'s household at 17 Lansdowne Road, London. (See his *Reminiscences of H. P. Blavatsky*.) H.P.B. had a fancy, he relates, for heading the editorial with some quotation, "and it used to be one of my troubles that she very seldom gave any reference for these, so that I had much work . . . to verify and check them, even when I did manage, with much entreaty . . . to extract some reference from her."

For the eight-line text of "Karmic Visions" she was prevailed upon to give the author, Tennyson, but all search by Keightley failed to turn up any verification of the lines. Convinced they were not Tennyson's, Keightley again implored H.P.B. for more information, threatening to leave out the text if an exact source could not be given. At the last minute, she wrote on a scrap of paper, "*The Gem*—1831," and to his protest that Tennyson had never written any poem by that title, said just: "Get out and be off."

The last resort was the head of the British Museum Reading Room, who shared Keightley's doubts, but who dimly recollected a brief-lived magazine called the *Gem,* where, in the volume for 1831, a Tennyson poem was found, containing the lines quoted by H.P.B. *verbatim*. "I have never found them," concludes Keightley, "even in the supposedly most complete and perfect edition of Tennyson's Works."

KARMIC VISIONS

Oh, sad no more! Oh, sweet *No more!*
Oh, strange *No more!*
By a mossed brook bank on a stone
I smelt a wild weed-flower alone;
There was a ringing in my ears,
And both my eyes gushed out with tears,
Surely all pleasant things had gone before.
Low buried fathom deep beneath with thee, NO MORE!

TENNYSON ("The Gem," 1831)

I

A CAMP filled with war-chariots, neighing horses and legions of long-haired soldiers. . . .

A regal tent, gaudy in its barbaric splendour. Its linen walls are weighed down under the burden of arms. In its centre a raised seat covered with skins, and on it a stalwart, savage-looking warrior. He passes in review prisoners of war brought in turn before him, who are disposed of according to the whim of the heartless despot.

A new captive is now before him, and is addressing him with passionate earnestness. . . . As he listens to her with suppressed passion in his manly, but fierce, cruel face, the balls of his eyes become bloodshot and roll with fury. And as he bends forward with fierce stare, his whole appearance—his matted locks hanging over the frowning brow, his big-boned body with strong sinews, and the two large hands resting on the shield placed upon the right knee—justifies the remark made in hardly audible whisper by a grey-headed soldier to his neighbour:

"Little mercy shall the holy prophetess receive at the hands of Clovis!"

The captive, who stands between two Burgundian warriors, facing the ex-prince of the Salians, now king of all the Franks, is an old woman with silver-white dishevelled hair, hanging over her skeleton-like shoulders. In spite of her great age, her tall figure is erect; and the inspired black eyes look proudly and fearlessly into the cruel face of the treacherous son of Gilderich.

NOTE.—This article was first published by H. P. Blavatsky in *Lucifer*, June, 1888. In the same issue appeared her challenging "Theosophy or Jesuitism?" (reprinted in THEOSOPHY XXVIII, 484 and 533). That these two major articles of hers are not unconnected will be seen by the prophecy which concludes the survey of Jesuitism.—Eds. THEOSOPHY.

"Aye, King," she says, in a loud, ringing voice. "Aye, thou art great and mighty now, but thy days are numbered, and thou shalt reign but three summers longer. Wicked thou wert born . . . perfidious thou art to thy friends and allies, robbing more than one of his lawful crown. Murderer of thy next-of-kin, thou who addest to the knife and spear in open warfare, dagger, poison, and treason, beware how thou dealest with the servant of Nerthus!"*

"Ha, ha ha! . . . old hag of Hell!" chuckles the King, with an evil, ominous sneer. "Thou hast crawled out of the entrails of thy mother-goddess, truly. Thou fearest not my wrath? It is well. But little need I fear thine empty imprecations. . . . I, a baptized Christian!"

"So, so," replies the Sybil. "All know that Clovis has abandoned the gods of his fathers; that he has lost all faith in the warning voice of the white horse of the Sun, and that out of fear of the Alemanni he went serving on his knees Remigius, the servant of the Nazarene, at Rheims. But hast thou become any truer in thy new faith? Hast thou not murdered in cold blood all thy brethren who trusted in thee, after, as well as before, thy apostasy? Hast not thou plighted troth to Alaric, the King of the West Goths, and hast thou not killed him by stealth, running thy spear into his back while he was bravely fighting an enemy? And is it thy new faith and thy new gods that teach thee to be devising in thy black soul even now foul means against Theodoric, who put thee down? . . . Beware, Clovis, beware! For now the gods of thy fathers have risen against thee! Beware, I say, for . . ."

"Woman!" fiercely cries the King—"Woman, cease thy insane talk and answer my question. Where is the treasure of the grove amassed by thy priests of Satan, and hidden after they had been driven away by the Holy Cross? . . . Thou alone knowest. Answer, or by Heaven and Hell I shall thrust thy evil tongue down thy throat for ever!" . . .

She heeds not the threat, but goes on calmly and fearlessly as before, as if she had not heard.

" . . . The gods say, Clovis, thou art accursed! . . . Clovis, thou shalt be reborn among thy present enemies, and suffer the tortures thou hast inflicted upon thy victims. All the combined power and glory thou hast deprived them of shall be thine in prospect, yet thou shalt never reach it! . . . Thou shalt . . ."

* "The Nourishing" (Tacit., *Germ.* XI)—the Earth, a Mother-Goddess, the most beneficent deity of the ancient Germans.

The prophetess never finishes her sentence.

With a terrible oath the King, crouching like a wild beast on his skin-covered seat, pounces upon her with the leap of a jaguar, and with one blow fells her to the ground. And as he lifts his sharp murderous spear the "Holy One" of the Sun-worshipping tribe makes the air ring with a last imprecation.

"I curse thee, enemy of Nerthus! May my agony be tenfold thine! . . . . May the Great Law avenge. . . ."

The heavy spear falls, and, running through the victim's throat, nails the head to the ground. A stream of hot crimson blood gushes from the gaping wound and covers king and soldiers with indelible gore. . . .

II

Time—the landmark of gods and men in the boundless field of Eternity, the murderer of its offspring and of memory in mankind —time moves on with noiseless, incessant step through aeons and ages. . . . Among millions of other Souls, a Soul-Ego is reborn: for weal or for woe, who knoweth! Captive in its new human Form, it grows with it, and together they become, at last, conscious of their existence.

Happy are the years of their blooming youth, unclouded with want or sorrow. Neither knows aught of the Past nor of the Future. For them all is the joyful Present: for the Soul-Ego is unaware that it had ever lived in other human tabernacles, it knows not that it shall be again reborn, and it takes no thought of the morrow.

Its Form is calm and content. It has hitherto given its Soul-Ego no heavy troubles. Its happiness is due to the continuous mild serenity of its temper, to the affection it spreads wherever it goes. For it is a noble Form, and its heart is full of benevolence. Never has the Form startled its Soul-Ego with a too-violent shock, or otherwise disturbed the calm placidity of its tenant.

Two score of years glide by like one short pilgrimage; a long walk through the sun-lit paths of life, hedged by ever-blooming roses with no thorns. The rare sorrows that befall the twin pair, Form and Soul, appear to them rather like the pale light of the cold northern moon, whose beams throw into a deeper shadow all around the moon-lit objects, than as the blackness of night, the night of hopeless sorrow and despair.

Son of a Prince, born to rule himself one day his father's kingdom; surrounded from his cradle by reverence and honours; deserving of the universal respect and sure of the love of all—what could the Soul-Ego desire more for the Form it dwelt in?

And so the Soul-Ego goes on enjoying existence in its tower of strength, gazing quietly at the panorama of life ever changing before its two windows—the two kind blue eyes of a loving and good man.

III

One day an arrogant and boisterous enemy threatens the father's kingdom, and the savage instincts of the warrior of old awaken in the Soul-Ego. It leaves its dream-land amid the blossoms of life and causes its Ego of clay to draw the soldier's blade, assuring him it is in defence of his country.

Prompting each other to action, they defeat the enemy and cover themselves with glory and pride. They make the haughty foe bite the dust at their feet in supreme humiliation. For this they are crowned by history with the unfading laurels of valour, which are those of success. They make a footstool of the fallen enemy and transform their sire's little kingdom into a great empire. Satisfied they could achieve no more for the present, they return to seclusion and to the dreamland of their sweet home.

For three lustra more the Soul-Ego sits at its usual post, beaming out of its windows on the world around. Over its head the sky is blue and the vast horizons are covered with those seemingly unfading flowers that grow in the sunlight of health and strength. All looks fair as a verdant mead in spring. . . . . .

IV

But an evil day comes to all in the drama of being. It waits through the life of king and of beggar. It leaves traces on the history of every mortal born from woman, and it can neither be scared away, entreated, nor propitiated. Health is a dewdrop that falls from the heavens to vivify the blossoms on earth only during the morn of life, its spring and summer. . . . It has but a short duration and returns from whence it came—the invisible realms.

"How oft 'neath the bud that is brightest and fairest,
The seeds of the canker in embryo lurk!
How oft at the root of the flower that is rarest—
Secure in its ambush the worm is at work. . . ."

The running sand which moves downward in the glass, wherein the hours of human life are numbered, runs swifter. The worm has gnawed the blossom of health through its heart. The strong body is found stretched one day on the thorny bed of pain.

The Soul-Ego beams no longer. It sits still and looks sadly out of what has become its dungeon windows, on the world which is now rapidly being shrouded for it in the funeral palls of suffering. Is it the eve of night eternal which is nearing?

V

Beautiful are the resorts on the midland sea. An endless line of surf-beaten, black, rugged rocks stretches, hemmed in between the golden sands of the coast and the deep blue waters of the gulf. They offer their granite breast to the fierce blows of the north-west wind and thus protect the dwellings of the rich that nestle at their foot on the inland side. The half-ruined cottages on the open shore are the insufficient shelter of the poor. Their squalid bodies are often crushed under the walls torn and washed down by wind and angry wave. But they only follow the great law of the survival of the fittest. Why should *they* be protected?

Lovely is the morning when the sun dawns with golden amber tints and its first rays kiss the cliffs of the beautiful shore. Glad is the song of the lark, as, emerging from its warm nest of herbs, it drinks the morning dew from the deep flower-cups; when the tip of the rosebud thrills under the caress of the first sunbeam, and earth and heaven smile in mutual greeting. Sad is the Soul-Ego alone as it gazes on awakening nature from the high couch opposite the large bay-window.

How calm is the approaching noon as the shadow creeps steadily on the sundial towards the hour of rest! Now the hot sun begins to melt the clouds in the limpid air and the last shreds of the morning mist that lingers on the tops of the distant hills vanish in it. All nature is prepared to rest at the hot and lazy hour of midday. The feathered tribes cease their song; their soft, gaudy wings droop, and they hang their drowsy heads, seeking refuge from the burning heat. A morning lark is busy nestling in the bordering bushes under the clustering flowers of the pomegranate and the sweet bay of the Mediterranean. The active songster has become voiceless.

"Its voice will resound as joyfully again to-morrow!" sighs the Soul-Ego, as it listens to the dying buzzing of the insects on the verdant turf. "Shall ever mine?"

And now the flower-scented breeze hardly stirs the languid heads of the luxuriant plants. A solitary palm-tree, growing out of the cleft of a moss-covered rock, next catches the eye of the Soul-Ego. Its once upright, cylindrical trunk has been twisted out of shape and half-broken by the nightly blasts of the north-west winds. And as it stretches wearily its drooping feathery arms, swayed to and fro in the blue pellucid air, its body trembles and threatens to break in two at the first new gust that may arise.

"And then, the severed part will fall into the sea, and the once stately palm will be no more," soliloquises the Soul-Ego as it gazes sadly out of its windows.

Everything returns to life in the cool, old bower at the hour of sunset. The shadows on the sun-dial become with every moment thicker, and animate nature awakens busier than ever in the cooler hours of approaching night. Birds and insects chirrup and buzz their last evening hymns around the tall and still powerful Form, as it paces slowly and wearily along the gravel walk. And now its heavy gaze falls wistfully on the azure bosom of the tranquil sea. The gulf sparkles like a gem-studded carpet of blue-velvet in the farewell dancing sunbeams, and smiles like a thoughtless, drowsy child, weary of tossing about. Further on, calm and serene in its perfidious beauty, the open sea stretches far and wide the smooth mirror of its cool waters—salt and bitter as human tears. It lies in its treacherous repose like a gorgeous, sleeping monster, watching over the unfathomed mystery of its dark abysses. Truly the monumentless cemetery of the millions sunk in its depths. . . .

> "Without a grave,
> Unknell'd, uncoffined and unknown. . . ."

while the sorry relic of the once noble Form pacing yonder, once that its hour strikes and the deep-voiced bells toll the knell for the departed soul, shall be laid out in state and pomp. Its dissolution will be announced by millions of trumpet voices. Kings, princes and the mighty ones of the earth will be present at its obsequies, or will send their representatives with sorrowful faces and condoling messages to those left behind. . . .

"One point gained, over those 'uncoffined and unknown'," is the bitter reflection of the Soul-Ego.

Thus glides past one day after the other; and as swift-winged Time urges his flight, every vanishing hour destroying some thread in the tissue of life, the Soul-Ego is gradually transformed in its views of things and men. Flitting between two eternities, far away

from its birth-place, solitary among its crowd of physicians, and attendants, the Form is drawn with every day nearer to its Spirit-Soul. Another light unapproached and unapproachable in days of joy, softly descends upon the weary prisoner. It sees now that which it had never perceived before. . . . .

VI

How grand, how mysterious are the spring nights on the sea-shore when the winds are chained and the elements lulled! A solemn silence reigns in nature. Alone the silvery, scarcely audible ripple of the wave, as it runs caressingly over the moist sand, kissing shells and pebbles on its up and down journey, reaches the ear like the regular soft breathing of a sleeping bosom. How small, how insignificant and helpless feels man, during these quiet hours, as he stands between the two gigantic magnitudes, the star-hung dome above, and the slumbering earth below. Heaven and earth are plunged in sleep, but their souls are awake, and they confabulate, whispering one to the other mysteries unspeakable. It is then that the occult side of Nature lifts her dark veils for us, and reveals secrets we would vainly seek to extort from her during the day. The firmament, so distant, so far away from earth, now seems to approach and bend over her. The sidereal meadows exchange embraces with their more humble sisters of the earth—the daisy-decked valleys and the green slumbering fields. The heavenly dome falls prostrate into the arms of the great quiet sea; and the millions of stars that stud the former peep into and bathe in every lakelet and pool. To the grief-furrowed soul those twinkling orbs are the eyes of angels. They look down with ineffable pity on the suffering of mankind. It is not the night dew that falls on the sleeping flowers, but sympathetic tears that drop from those orbs, at the sight of the Great HUMAN SORROW. . . .

Yes; sweet and beautiful is a southern night. But—

"When silently we watch the bed, by the taper's flickering light,
When all we love is fading fast—how terrible is night. . . ."

VII

Another day is added to the series of buried days. The far green hills, and the fragrant boughs of the pomegranate blossom have melted in the mellow shadows of the night, and both sorrow and joy are plunged in the lethargy of soul-resting sleep. Every noise has died out in the royal gardens, and no voice or sound is heard in that overpowering stillness.

Swift-winged dreams descend from the laughing stars in motley crowds, and landing upon the earth disperse among mortals and immortals, amid animals and men. They hover over the sleepers, each attracted by its affinity and kind; dreams of joy and hope, balmy and innocent visions, terrible and awesome sights seen with sealed eyes, sensed by the soul; some instilling happiness and consolation, others causing sobs to heave the sleeping bosom, tears and mental torture, all and one preparing unconsciously to the sleepers their waking thoughts of the morrow.

Even in sleep the Soul-Ego finds no rest.

Hot and feverish its body tosses about in restless agony. For it, the time of happy dreams is now a vanished shadow, a long bygone recollection. Through the mental agony of the soul, there lies a transformed man. Through the physical agony of the frame, there flutters in it a fully awakened Soul. The veil of illusion has fallen off from the cold idols of the world, and the vanities and emptiness of fame and wealth stand bare, often hideous, before its eyes. The thoughts of the Soul fall like dark shadows on the cogitative faculties of the fast disorganizing body, haunting the thinker daily, nightly, hourly. . . .

The sight of his snorting steed pleases him no longer. The recollections of guns and banners wrested from the enemy; of cities razed, of trenches, cannons and tents, of an array of conquered spoils now stirs but little his national pride. Such thoughts move him no more, and ambition has become powerless to awaken in his aching heart the haughty recognition of any valourous deed of chivalry. Visions of another kind now haunt his weary days and long sleepless nights. . . .

What he now sees is a throng of bayonets clashing against each other in a mist of smoke and blood; thousands of mangled corpses covering the ground, torn and cut to shreds by the murderous weapons devised by science and civilization, blessed to success by the servants of his God. What he now dreams of are bleeding, wounded and dying men, with missing limbs and matted locks, wet and soaked through with gore. . . . .

VIII

A hideous dream detaches itself from a group of passing visions, and alights heavily on his aching chest. The night-mare shows him men, expiring on the battle field with a curse on those who led them to their destruction. Every pang in his own wasting body

brings to him in dream the recollection of pangs still worse, of pangs suffered through and for him. He sees and *feels* the torture of the fallen millions, who die after long hours of terrible mental and physical agony; who expire in forest and plain, in stagnant ditches by the road-side, in pools of blood under a sky made black with smoke. His eyes are once more rivetted to the torrents of blood, every drop of which represents a tear of despair, a heart-rent cry, a life-long sorrow. He hears again the thrilling sighs of desolation, and the shrill cries ringing through mount, forest and valley. He sees the old mothers who have lost the light of their souls; families, the hand that fed them. He beholds widowed young wives thrown on the wide, cold world, and beggared orphans wailing in the streets by the thousands. He finds the young daughters of his bravest old soldiers exchanging their mourning garments for the gaudy frippery of prostitution, and the Soul-Ego shudders in the sleeping Form. . . . His heart is rent by the groans of the famished; his eyes blinded by the smoke of burning hamlets, of homes destroyed, of towns and cities in smouldering ruins. . . .

And in his terrible dream, he remembers that moment of insanity in his soldier's life, when standing over a heap of the dead and the dying, waving in his right hand a naked sword red to its hilt with smoking blood, and in his left, the colours rent from the hand of the warrior expiring at his feet, he had sent in a stentorian voice praises to the throne of the Almighty, thanksgiving for the victory just obtained! . . . .

He starts in his sleep and awakes in horror. A great shudder shakes his frame like an aspen leaf, and sinking back on his pillows, sick at the recollection, he hears a voice—the voice of the Soul-Ego—saying in him:—

"Fame and victory are vainglorious words. . . . Thanksgiving and prayers for lives destroyed—wicked lies and blasphemy!". . . .

"What have they brought thee or to thy fatherland, those bloody victories!" . . . . . whispers the Soul in him. "A population clad in iron armour," it replies. "Two score millions of men dead now to all spiritual aspiration and Soul-life. A people, henceforth deaf to the peaceful voice of the honest citizen's duty, averse to a life of peace, blind to the arts and literature, indifferent to all but lucre and ambition. What is thy future Kingdom, now? A legion of war-puppets as units, a great wild beast in their collectivity. A beast that, like the sea yonder, slumbers gloomily now, but to fall with the more fury on the first enemy that is indicated to it. Indicated,

by whom? It is as though a heartless, proud Fiend, assuming sudden authority, incarnate Ambition and Power, had clutched with iron hand the minds of a whole country. By what wicked enchantment has he brought the people back to those primeval days of the nation when their ancestors, the yellow-haired Suevi, and the treacherous Franks roamed about in their warlike spirit, thirsting to kill, to decimate and subject each other? By what infernal powers has this been accomplished? Yet the transformation has been produced and it is as undeniable as the fact that alone the Fiend rejoices and boasts of the transformation effected. The whole world is hushed in breathless expectation. Not a wife or mother, but is haunted in her dreams by the black and ominous storm-cloud that overhangs the whole of Europe. The cloud is approaching. . . . . It comes nearer and nearer. . . . . Oh woe and horror! . . . I foresee once more for earth the suffering I have already witnessed. I read the fatal destiny upon the brow of the flower of Europe's youth! But if I live and have the power, never, oh never shall my country take part in it again! No, no, I will not see—

'The glutton death gorged with devouring lives. . . .'

"I will not hear—

'. . . . . robb'd mothers' shrieks
While from men's piteous wounds and horrid gashes
The lab'ring life flows faster than the blood!'. . . ."

IX

Firmer and firmer grows in the Soul-Ego the feeling of intense hatred for the terrible butchery called war; deeper and deeper does it impress its thoughts upon the Form that holds it captive. Hope awakens at times in the aching breast and colours the long hours of solitude and meditation; like the morning ray that dispels the dusky shades of shadowy despondency, it lightens the long hours of lonely thought. But as the rainbow is not always the dispeller of the storm-clouds but often only a refraction of the setting sun on a passing cloud, so the moments of dreamy hope are generally followed by hours of still blacker despair. Why, oh why, thou mocking Nemesis, hast thou thus purified and enlightened, among all the sovereigns of this earth, him, whom thou hast made helpless, speechless and powerless? Why hast thou kindled the flame of holy brotherly love for man in the breast of one whose heart already feels the approach of the icy hand of death and decay, whose strength is steadily deserting him and whose very life is melting away like foam on the crest of a breaking wave?

And now the hand of Fate is upon the couch of pain. The hour for the fulfilment of nature's law has struck at last. The old Sire is no more; the younger man is henceforth a monarch. Voiceless and helpless, he is nevertheless a potentate, the autocratic master of millions of subjects. Cruel Fate has erected a throne for him over an open grave, and beckons him to glory and to power. Devoured by suffering, he finds himself suddenly crowned. The wasted Form is snatched from its warm nest amid the palm groves and the roses; it is whirled from balmy south to the frozen north, where waters harden into crystal groves and "waves on waves in solid mountains rise"; whither he now speeds to reign and—speeds to die.

X

Onward, onward rushes the black, fire-vomiting monster, devised by man to partially conquer Space and Time. Onward, and further with every moment from the health-giving, balmy South flies the train. Like the Dragon of the Fiery Head, it devours distance and leaves behind it a long trail of smoke, sparks and stench. And as its long, tortuous, flexible body, wriggling and hissing like a gigantic dark reptile, glides swiftly, crossing mountain and moor, forest, tunnel and plain, its swinging monotonous motion lulls the worn-out occupant, the weary and heartsore Form, to sleep. . . .

In the moving palace the air is warm and balmy. The luxurious vehicle is full of exotic plants; and from a large cluster of sweet-smelling flowers arises together with its scent the fairy Queen of dreams, followed by her band of joyous elves. The Dryads laugh in their leafy bowers as the train glides by, and send floating upon the breeze dreams of green solitudes and fairy visions. The rumbling noise of wheels is gradually transformed into the roar of a distant waterfall, to subside into the silvery trills of a crystalline brook. The Soul-Ego takes it flight into Dreamland. . . .

It travels through aeons of time, and lives, and feels, and breathes under the most contrasted forms and personages. It is now a giant, a Yotun, who rushes into Muspelheim, where Surtur rules with his flaming sword.

It battles fearlessly against a host of monstrous animals, and puts them to flight with a single wave of its mighty hand. Then it sees itself in the Northern Mistworld, it penetrates under the guise of a brave bowman into Helheim, the Kingdom of the Dead, where a Black-Elf reveals to him a series of its lives and their mysterious concatenation. "Why does man suffer?" enquires the

Soul-Ego. "Because he would become one," is the mocking answer. Forthwith, the Soul-Ego stands in the presence of the holy goddess, Saga. She sings to it of the valorous deeds of the Germanic heroes, of their virtues and their vices. She shows the soul the mighty warriors fallen by the hands of many of its past Forms, on battlefield, as also in the sacred security of home. It sees itself under the personages of maidens, and of women, of young and old men, and of children. . . . It feels itself dying more than once in those forms. It expires as a hero-Spirit, and is led by the pitying Walkyries from the bloody battlefield back to the abode of Bliss under the shining foliage of Walhalla. It heaves its last sigh in another form, and is hurled on to the cold, hopeless plane of remorse. It closes its innocent eyes in its last sleep, as an infant, and is forthwith carried along by the beauteous Elves of Light into another body—the doomed generator of Pain and Suffering. In each case the mists of death are dispersed, and pass from the eyes of the Soul-Ego, no sooner does it cross the Black Abyss that separates the Kingdom of the Living from the Realm of the Dead. Thus "Death" becomes but a meaningless word for it, a vain sound. In every instance the beliefs of the Mortal take objective life and shape for the Immortal, as soon as it spans the Bridge. Then they begin to fade, and disappear. . . .

"What is my Past?" enquires the Soul-Ego of Urd, the eldest of the Norn sisters. "Why do I suffer?"

A long parchment is unrolled in her hand, and reveals a long series of mortal beings, in each of whom the Soul-Ego recognises one of its dwellings. When it comes to the last but one, it sees a blood-stained hand doing endless deeds of cruelty and treachery, and it shudders. . . . . Guileless victims arise around it, and cry to Orlog for vengeance.

"What is my immediate Present?" asks the dismayed Soul of Werdandi, the second sister.

"The decree of Orlog is on thyself!" is the answer. "But Orlog does not pronounce them blindly, as foolish mortals have it."

"What is my Future?" asks despairingly of Skuld, the third Norn Sister, the Soul-Ego. "Is it to be for ever dark with tears, and bereaved of Hope?". . .

No answer is received. But the Dreamer feels whirled through space, and suddenly the scene changes. The Soul-Ego finds itself on a, to it, long familiar spot, the royal bower, and the seat opposite the broken palm-tree. Before it stretches, as formerly, the vast blue expanse of waters, glassing the rocks and cliffs; there,

too, is the lonely palm, doomed to quick disappearance. The soft mellow voice of the incessant ripple of the light waves now assumes human speech, and reminds the Soul-Ego of the vows formed more than once on that spot. And the Dreamer repeats with enthusiasm the words pronounced before.

"Never, oh, never shall I, henceforth, sacrifice for vainglorious fame or ambition a single son of my motherland! Our world is so full of unavoidable misery, so poor with joys and bliss, and shall I add to its cup of bitterness the fathomless ocean of woe and blood, called WAR? Avaunt, such thought! . . . Oh, never more. . . . "

XI

Strange sight and change. . . . The broken palm which stands before the mental sight of the Soul-Ego suddenly lifts up its drooping trunk and becomes erect and verdant as before. Still greater bliss, the Soul-Ego finds *himself* as strong and as healthy as he ever was. In a stentorian voice he sings to the four winds a loud and a joyous song. He feels a wave of joy and bliss in him, and seems to know why he is happy.

He is suddenly transported into what looks a fairy-like Hall, lit with most glowing lights and built of materials, the like of which he had never seen before. He perceives the heirs and descendants of all the monarchs of the globe gathered in that Hall in one happy family. They wear no longer the insignia of royalty, but, *as he seems to know,* those who are the reigning Princes, reign by virtue of their personal merits. It is the greatness of heart, the nobility of character, their superior qualities of observation, wisdom, love of Truth and Justice, that have raised them to the dignity of heirs to the Thrones, of Kings and Queens. The crowns, by authority and the grace of God, have been thrown off, and they now rule by "the grace of divine humanity," chosen unanimously by recognition of their fitness to rule, and the reverential love of their voluntary subjects.

All around seems strangely changed. Ambition, grasping greediness or envy—miscalled *Patriotism*—exist no longer. Cruel selfishness has made room for just altruism, and cold indifference to the wants of the millions no longer finds favour in the sight of the favoured few. Useless luxury, sham pretences—social and religious—all has disappeared. No more wars are possible, for the armies are abolished. Soldiers have turned into diligent, hard-working

tillers of the ground, and the whole globe echoes his song in rapturous joy. Kingdoms and countries around him live like brothers. The great, the glorious hour has come at last! That which he hardly dared to hope and think about in the stillness of his long, suffering nights, is now realized. The great curse is taken off, and the world stands absolved and redeemed in its regeneration! . . . .

Trembling with rapturous feelings, his heart overflowing with love and philanthropy, he rises to pour out a fiery speech that would become historic, when suddenly he finds his body gone, or, rather, it is replaced by another body. . . . Yes, it is no longer the tall, noble Form with which he is familiar, but the body of somebody else, of whom he as yet knows nothing. . . . . Something dark comes between him and a great dazzling light, and he sees the shadow of the face of a gigantic timepiece on the ethereal waves. On its ominous dial he reads:

"NEW ERA: 970,995 YEARS SINCE THE INSTANTANEOUS DESTRUCTION BY PNEUMO-DYNO-VRIL OF THE LAST 2,000,000 OF SOLDIERS IN THE FIELD, ON THE WESTERN PORTION OF THE GLOBE. 971,000 SOLAR YEARS SINCE THE SUBMERSION OF THE EUROPEAN CONTINENTS AND ISLES. SUCH ARE THE DECREE OF ORLOG AND THE ANSWER OF SKULD. . . ."

He makes a strong effort and—is himself again. Prompted by the Soul-Ego to REMEMBER and ACT in conformity, he lifts his arms to Heaven and swears in the face of all nature to preserve peace to the end of his days—in his own country, at least.

. . . . . .

A distant beating of drums and long cries of what he fancies in his dream are the rapturous thanksgivings, for the pledge just taken. An abrupt shock, loud clatter, and, as the eyes open, the Soul-Ego looks out through them in amazement. The heavy gaze meets the respectful and solemn face of the physician offering the usual draught. The train stops. He rises from his couch weaker and wearier than ever, to see around him endless lines of troops armed with a new and yet more murderous weapon of destruction—ready for the battlefield. SANJNA

"THE BURDEN OF THE PAST"

Not only the wisdom of centuries—also their madness breaketh out in us. Dangerous is it to be an heir. —NIETZSCHE

FREDERICK III

IN *Lucifer* of June 15, 1888, H. P. Blavatsky published a vision —a karmic biography. The personage involved, it is clear, was Frederick III of Prussia, who, after a short reign of only 99 days, died on June 15, 1888. The disease causing his death was cancer of the *throat.* In the *Ocean of Theosophy,* Mr. Judge refers to him as a reincarnation of Clovis, the Pagan king who adopted the "God of battles" and thereafter served the Christian faith with the sinews of war, treachery and assassination. How different this character was from that of Frederick the Great appears in the following extracts from books about the ill-fated Emperor. Sir Morell Mackenzie, one of the physicians attending the Emperor in his last illness, writes in *The Fatal Illness of Frederick, the Noble* (London: Sampson Low, 1888):

> Thus passed away the noblest specimen of humanity it has ever been my privilege to know. . . . During his life, his natural reserve and the circumstances in which he was placed led him to efface himself to a great extent, so far as the practical conduct of affairs was concerned. He did not, however, conceal his kindness of heart. . . . Only those whose official position brought them into personal contact with him, and a chosen few who were permitted to enjoy his confidence, knew that Frederick the Third was a man of commanding intellect. His courage in the field is known to all the world; his compassion for suffering and misfortune, and his chivalrous forbearance towards the weak are acknowledged most freely by those whom he conquered in war. . . . No one could know him even slightly without loving him. . . . Though active when the necessity for action arose, his nature was contemplative, and his mind essentially judicial. The manliest of men, he had the gentleness and purity of soul of the purest of women. He has gone down to his grave leaving us the memory and example of a stainless life and a beautiful death.

In his introduction to *Life of the Emperor Frederick,* edited from the German of Margaretha von Poschinger (London & New York: Harper & Brothers, 1901), Sidney Whitman declares:

> Distinguished in war beyond all but the greatest, such glory possessed few charms for him. "I detest this butchery," he sadly remarked on the morrow of victory, "I have never longed for war laurels, and would willingly have left such fame to others without envying them. Yet it is just my fate to be led from one war to another, and from battlefield to battlefield, before I ascend the throne of my ancestors. It is a hard lot." His one ambition was to work as a ruler for the welfare of his people. . . . The Emperor Frederick was what the Germans so aptly term *ein sittenreiner Mann;* not

> merely a moral man in the common and narrow acceptation of the term, but also a man to whom the vicious meannesses of life were altogether unknown. Above all, he was himself the personification of a magnanimous and cultivated gentleman. Although he did not live to realize his ideals—some of them, perhaps, beyond all hopes of earthly realization—we may fervently believe that, apart even from his military triumphs, he is to be counted among the small body of men whose lives are given to the lasting service of the world.

In Margaretha von Poschinger's book, there is mentioned (p. 384) the occasion of the 60th anniversary of the octogenarian, Prince Frederick of the Netherlands, as Grand Master of the Freemasons. It was celebrated at the Hague, July 27, 1876. After congratulating Prince Frederick, Frederick III (the then Crown Prince) continued:

> The differences of nationalities have created divisions in life. Freemasonry aims at love, tolerance, and freedom, without regard to these divisions. On this memorable day I am glad to have the opportunity of declaring my adherence to the principles of the Order, and of expressing the hope that it may be at length victorious in the struggle for popular enlightenment and intellectual liberty.

One can only speculate upon what would have been the fate of Europe and the world had Frederick III lived to accomplish the reforms he had at heart, and what might have been avoided in the way of international disaster if "Karmic Visions" had impressed its readers as something more than a dramatic story, another "nightmare tale."

"Dream Experience"

Can a man when asleep produce Karma?

ℜ—I should say so; for it appears to me that without Karma operating in the sleep state, nothing that happened in that state could produce its results; and we know that certain dreams, for instance, of a horrifying tendency, do have their results in the waking state. This, of course, alludes to one plane of being, and does not deal with the higher planes. Still, it suggests itself that one may obtain real and valuable (relatively) experiences in the dream state. As an example, I may say that the only conception that I can form of an intense feeling of horror is due to a dream, and, to that extent, the dream experience is more real and valid than any similar waking experience that I have had. —The Vahan, July 1, 1893

THE CYCLE'S NEED

Converging Forces

THEOSOPHISTS, having at heart the formation of the nucleus of universal brotherhood, are naturally concerned with study and observation of the practical social processes through which human brotherhood comes to be applied. Brotherhood in personal relations is largely a matter of attitude, of self-reform, and of patience and ceaseless effort in the attempt to understand and deal constructively with one's fellows. Brotherhood at the social level involves the added difficulties presented by customs and institutions—the concrete structures that have resulted, through the centuries, from common ideas held in the race mind.

The moral polarity of an individual is changed by the individual will. The family life, however, grows harmonious only by mutual effort. Members of a family resolved upon the practice of brotherhood have to become aware of the tides of feeling, the impermanence of some enthusiasms, the secret hopes and shy strivings of one another. The family, as a group, has to create an atmosphere of cooperative purpose which slowly assumes a more and more tangible influence in the family life, until there exists a living habit of mutual consideration, of respect for idiosyncrasy, and a general submergence of the trivial and personal out of regard for the ideal that has been set.

In all human relationships, the *key* to brotherhood is ever the same. Brotherhood is a spirit which sees one's self in one's fellows; it honors, in every situation, the presence of the soul, of the ego who is at work in the body. The sage is one who knows how to turn the key with practical understanding of human needs in *particular* situations. The sage never gives the key a wrong turning because of personal irritation. He sees needs clearly, and acts upon them. He sees *egoic* needs, not merely the eccentric longings of the personal man, the drives of desire and the foibles of lower Manas.

The conceiving and planning of social systems is a far more difficult undertaking than the attempt to introduce a moral basis for harmony and mutual aid in the family or small community. Here the problem of egoic needs concerns the evolutionary status of humanity *in the mass*. How shall a sage, a Manu, or a Plato, formulate the ideal society in terms which may be acceptable to others without their wisdom? Without, that is, the vision of cyclic evolution and the particular soul-needs of time and place? Where would he begin? To whom, and how, would he appeal?

These questions, manifestly, are not to be answered, except *by* a Manu or a Plato. Solon, it may be supposed, understood the Greeks sufficiently to make wise laws for their common government. Pythagoras, likewise, grasped the social and moral needs of those to whom he came as teacher, so that he inaugurated a system of teaching and practice that would best serve the scattered cities of *Magna Graecia,* bringing to them, through his disciples, the powerful leaven of example in social and personal integrity, of brotherhood in practice. Cagliostro and Saint-Martin, respectively, worked through the Masonic and the religious and occult institutions of their time, starting new currents of devotion with fresh statements of ancient teachings to sustain the hearts of men in these undertakings.

The first chapter of the *Ocean of Theosophy* speaks at length of the "agents" who come "for the doing of the work of the Great Lodge *at the proper time.*" There are, then, tides in the affairs of men, times of opportunity, which call out efforts of a particular sort from the agents of the Lodge. The *Ocean* also distinguishes among the tasks of adept-teachers. Apollonius served as "a witness on the scene," because that was the *need* in his epoch. Paracelsus was a reformer in medicine, not merely because healing was his special interest, but because the sixteenth century presented peculiar opportunities for the laying of a foundation in occult knowledge through its application in medicine. Such special labors are not accidents of history, but illustrate the wisdom of the Teachers of mankind in preparing the soil that was, centuries later, to receive the seed of Universal Truth.

The nineteenth century effort of the Theosophical Movement may be recognized as the birth of a great spiritual and moral revolution for the human race. The work of H. P. Blavatsky encompassed and transcended earlier "preparatory" efforts. H.P.B. was not "political," like St. Germain, nor simply "mystical," like Saint-Martin. H.P.B. was a teacher who came *as* a teacher. She brought, not a branch, but the very root of the Wisdom-Religion. Her work was more than an attempt to modify and leaven existing race ideas; she established a new polarity of human striving in the Western world, began the heart-beat of a new cycle of discipleship for humanity as a whole.

As the centenary struggle of the Theosophical Movement proceeds, the larger meaning of the mission of H. P. Blavatsky becomes increasingly explicit. The throes of a root-race in profound evolutionary transition are upon us. The birth-pangs of the future are

mingled with the spasmodic paroxysms of decline. The stabilizing conceptions of the past are melting away before the eyes of men who have no clear vision of the cycle that is to come, and whose apprehensions, therefore, may be transformed into despair before the great transition has taken place. Desperate men, terror-stricken by the awful dilemmas which their Karma presents, may turn to terror as a tool—the emotion of fear alone has reality for them, and so they use it to delay and oppose the forces of the cycle. The prophesy of "the next *terreur*" was not made as a likely speculation, but from knowledge of the behavior of frightened men in extreme situations, and with foresight of the titanic forces, both evolutionary and retrograde—forces material, psychic and moral —that would converge upon the common life of twentieth-century mankind.

How will the doctrine of universal brotherhood fare during the social hurricane to come? What will be the applications of this teaching as the fissures open in the moral foundations of modern society? As hopes for human progress are blasted away, leaving only twisted and convulsed memorials to yesterday's optimism—a devastation as thorough, as *final,* as the destruction of Hiroshima by atomic war—upon what principles of moral architecture will other hopes be founded?

While frightened men crawl into their holes of hate, and when every dawn reveals the bloody glow of another Armageddon, where shall men of brotherhood find evidence of the reality of the ideal? How shall they speak of the fine current of moral unity which girds the strength of souls, when all the external supports of the old order have given way; when the great sifting of the evolutionary process proclaims the time has come to know the Law or be carried away by the fear-ridden emotions of the times?

The great need of that day will be for habits in human relations that make for solidarity, for immediate recognition that whatever the storms which rend the forms of society, the souls at work in those forms are the real; that there is a language of the soul, and a training in its use which may be gained by all who will make the effort. Every evil act has its alternative in brotherhood. Every dilemma has its resolvent in knowledge of the deep-lying karmic causes which brought it about.

The inner peace that can sustain men throughout the ordeals of transition grows from conviction that nothing is sacred but the soul and its purposes, nothing unchanging save the principles governing change. A beginning is made in that peace, and knowl-

edge of those principles, by a study of reincarnation. This teaching, and only this teaching, comprehends the *dynamics* of the practice of true brotherhood. How can men act as brothers without understanding the soul-purpose of the experiences of life? And the processes by which the powers of the soul find expression in all the varied relations of incarnated existence: how can these be understood, unless the repeated descent of the perceiving, evolving being into the field of earthly life is recognized as the key?

There can be no building for the future without Karma and Reincarnation. There can be no faith in any construction of the mind, any social theory or ideal, without these principles as points of departure. A wall of enigmatic facts bars the progress of the social imagination which has not the guide of these teachings. The endless relativities of human capacity, the puzzles of heredity and environment, the mysteries of race, the psychic abnormalities of the age—all these realities are today grasped as facts, but they are not understood. The practice of brotherhood, in any enduring measure, will be ceaselessly frustrated by the intrusion of these enigmas, so long as the soul is ignored. The community of ideals, of men and women striving after ideals, must grow from the small beginnings of the few who know, and who practice, the teachings of Karma and Reincarnation. The spread of confidence in man's spiritual nature, and of the power of soul-realities in social relations, will be dependent on the increasing practice of the few, and on their capacity to show, by theory and by illustration, that men in the mass will learn to be brothers only as their lives and difficulties are explained in terms of a few simple principles, as they slowly develop faith in man—in their fellow man and in themselves—as immortal and creative beings.

The First Self-Mastery

In a great movement like this no one should expect to find his associates all congenial, instructive, prudent and courageous. One of the first proofs of self-mastery is when one shows that he can be kind and forbearing and genial with companions of the most dissimilar character and temperaments. One of the strongest signs of retrogression is when one shows that he expects others to like what he likes and act as he acts. —From a Master's letter

A NATURAL NUCLEUS

JUST as a man passes through periods of idealism and of materialism, is inspired to creation and matures to criticism, so the cycle of civilization swings between the manifested opposites of complexity and simplicity, of expansion and assimilation. Ages of great Individuals are succeeded by ages of the great Masses. The Theosophical Movement does not reflect these transitions, so much as it *anticipates* and balances them. U.L.T. was begun *as an association* at the inception of an era whose keynote was to be *organization*—on a scale which dwarfs to insignificance all the similar tendencies of past centuries.

The growth of organizations does not necessarily mean the growth of man as a thinking, creative being. There are two entities in every man: the spirit which creates ideas, and the personal man which attempts to embody those ideas in a *lasting* form. Man the creator may inaugurate organizations, but it is not man the creator through whom they are perpetuated. The personal man seeks security in forms. But for the spirit they are only an imprisonment—not a lastingly vital expression.

Consider a soul incarnating in our civilization, seeking further experience, striving for greater growth. Consider the traditional trinity of church, school and home—the formative influences in his development. Do they answer the needs of the aspiring soul, or do they contribute, rather, to its further imprisonment? Ideally, this trinity represents the agents that complete the incarnation of every man on earth. True religion, true education, and the true family life provide the conditions and incentive for the full development of the moral, the intellectual and the psychic man. All this, ideally. But there is a distinction between true religion and the church; between true education and the school; and there are homes and homes. It is the same distinction as that between spirit and form. Shall the two be confused? The spirit of man cannot be lighted by forms. The spark of the incarnating soul is turned to a flame only by contact with other *souls*.

That contact cannot, by its very nature, be formalized: spirit cannot be externalized, and still remain spirit. Surely there is a difference between the picture of a few persecuted Christians—a mere handful of earnest seekers of the Right—and their multiplied successors—now no longer persecuted, it may be, because they no longer *seek* so earnestly. The few had become the many, and a

"new minority" was needed to rescue the banner of spirit that had been captured and surrounded by the army of form. We may well regret the passing of the humble forms—awkward and "inefficient," perhaps, but imbued with a lofty spirit of pioneering. Possibly something was learned in the little red schoolhouse of fifty years ago that is not to be found in the complicated labyrinth of the modern educational institution.

Religion has long since reached a high point in its development as an organization. Education, if it continues in its present trend, will not be long in attaining a "perfection" of its form—and perhaps a defeat of its spirit.

What of the family? Our general preoccupation with matter and the forms of matter seems to have had its effect even there. The subtle skandhas of materialism have penetrated into the home—have destroyed its significance by externalizing its essence. The family is not merely a mechanical unit—it may be a unity. It is not merely a group of individuals haphazardly thrown together, another unintelligible pattern of chance. The primary and natural nucleus of the force of evolution is in the home, the point at which the soul, the *individual,* first merges with and becomes the human being, the *social* man. As the plant cannot mature simply through the impelling force of life within itself, no more can man progress alone. The plant needs the aid of all Nature of which it is a part—of the sun, the earth, and the air. So man, too, needs the aid of *his* kind.

Science would make man the product of physical heredity and environment. But it is the soul of man, carrying forward its self-created spiritual heritage, that incarnates through heredity into a suitable karmic environment. The family is the primary environment—both physical and spiritual—of every human being, and it is only in the light of man as a soul in evolution that the true function of the family can be understood. This is the teaching of Theosophy, and this is the significance of U.L.T., for, like the family, it is not a form but an *essence,* the intangible product of an association of souls bound together by a common karma for a common purpose.

The family is the origin of the human, social being, and there the problems arising between nations and races can be met and solved in miniature. The lessons of family karma are not different from those of national or racial karma—but their immediacy makes them easier to understand and at the same time harder to avoid.

Do we seek a modulus that will combine truly individual initiative and effective social action? It can be found exemplified in the association of souls we call the family. Do we seek the solution of the race problem? Its solution can be grasped in a true conception of the family, where superficial differences and inequalities are explained by the doctrine of evolution and resolved in the knowledge of essential unity. Do we seek to transcend nationalistic "patriotism?" In the family we can understand that bonds of habit and circumstance—superficial likenesses—are fully as ephemeral as superficial differences, and must be transcended in the perception that the real bonds are of the soul—and those are *universal.* There is a "world" in every family, and each family exists that it may be gradually replaced by the world—the whole world only a larger family.

"THE TRUE THEOSOPHIST"

To be a good Theosophist, is it necessary to believe actively in Occultism? I mean: If a man feels the ennobling influence of the philosophy of Theosophy and endeavors to live by it, is it absolutely necessary for his profit and development to do more than believe that certain occult facts are facts, while he personally dislikes Occultism and avoids it in any form, finding Theosophic teachings sufficient to him without it?

W.Q.J.—The questioner has either heard from others or read that a good Theosophist *must* believe that Occultism is our highest goal as members of the T.S. Such is not the truth. At present "the T.S. is not," as an Adept once wrote to Mr. Sinnett, "a hall for teaching Occultism," although that is pursued by some. It is a Society meant for the giving of true views of life and Nature to a suffering race which otherwise would sink into a spiritual death brought on by the joint efforts of materialists and theologians. Hence, at present, the true Theosophist is the true Altruist who sinks his personal desires for progress in a secret and fascinating art, so that he may give this true view of life, of death, and of immortality to as many of his fellow-men as he can reach. Many members of our Society, dazzled by the wonders of Occultism, have hastily taken up its study without realizing that it is something that demands not only will but wide intellect and unflinching memory; and many have failed as many others will.

—THE THEOSOPHICAL FORUM, October, 1890

YOUTH-COMPANIONS AT HOME

THERE was a comfortable silence around the family—a brooding silence that seemed almost on the verge of speech, thought Madge, looking up from her book and surveying the situation with eyes alive to anything unusual. Brother Chris, first, for he dearly loved to talk. But the concentration of all his sixteen years was focussed on the kitchen clock, which lay, carefully dissected, on the table before him. Perhaps Father? A glance sufficed to confirm his preoccupation: spectacles slightly awry, brow furrowed with thought, Father was gallantly engaged with nothing less than the *Secret Doctrine*. Madge's gaze moved to Mother, serenely busy with that universal task of mothers—darning. Her thought roamed free and unconfined, as a "private" smile attested, but then, Mother always seemed content to follow her thoughts alone if others were occupied with theirs. That left Paul, and, sure enough, his book lay on his lap, a finger marking his place. Madge caught his glance, and he smiled in response to her look of inquiry.

"I was just thinking about us—and families in general," he explained quietly.

"What's that?" demanded Father, returning, as it were, from a distance, and half-removing his glasses to look at his eldest son.

Paul repeated, and young Chris stopped fiddling with the mainspring long enough to remark, in the pompous tones which the young are fond of assuming, that the family is a great institution.

"Is *that* what you were thinking, Paul?" came Mother's gentle inquiry. Mother had a way of saying two quite distinct things at the same time, and it was a continual delight to the rest of the family—with the possible exception of the unlucky "transgressor." And so, at this remark, bearing a gentle reproof for one, and an equally unobtrusive encouragement to the other, it was Chris who stirred a trifle uneasily in his chair, and Paul who answered:

"Well, no, not exactly. I was just thinking about what a difference it makes, doing things together—not only the *same* things. Even when we're all doing different things, as we were just now, there's an atmosphere—a general constructive *feeling* that makes it easier to work, it seems to me."

"Yes," said Madge. "When I had studying to do, I often found I could do it better, strangely enough, if I were in the living room with the rest of you, rather than alone in my room. I never quite worked out the reason for that, though," she ended, thoughtfully.

"I know why it is with me," Chris volunteered. "Even when I'm busy at something, I still want to know what everybody else is doing, otherwise I—well, I just get restless."

There was a general laugh at this, which may have ruffled young Chris, for he added defensively, "Well, it's true. And I don't think it's just curiosity, either."

"Nor do I." Mother's reply was instantaneous. "I think we all feel the same way, to an extent. And isn't that what *makes* a family —being concerned with what is happening to the others?"

"That's it," said Chris, now completely mollified. "You don't think so much in terms of 'I', as you do in terms of 'we'."

"And that's not a bad habit to get into, is it?" Paul added. "So long as you don't fence the rest of the world out of that 'we'."

"But to get back to Madge's 'discovery'," said Father, who was never one to meander away from a subject until he had settled it at least to his own satisfaction. "Have you ever noticed how loud and disturbing absolute *silence* can be—"

"—and you find yourself wishing that a frog would start to croak, or a horn would blow, so that you could go back to work?" Madge finished Father's sentence for him.

"Exactly!" he said, leaning forward a little. "Our minds don't seem able to work steadily on a subject. They alternate between periods of concentration and distraction, just as our eyes see a thing between blinks, so to say. Distractions—the split-second 'blinks' of the mind—force it constantly back into focus."

"That must be what Mr. Judge means in the *Ocean* when he speaks of the qualities of the mind," suggested Paul. "The 'natural motion' of Manas prevents its 'remaining passive'."

"Well, on a larger scale, we do that consciously all the time," Chris pointed out. "We know we can't keep at one job too long without a break. We do something else for a little and then when we come back to it, we have a fresh outlook, a new 'angle'."

"I think you have it there, Chris," said Mother. "We can't expect to be able to hold our minds steadily on one subject for a very long time, but we should try to maintain control over them —to make the shift from one subject to another *consciously*. We have to learn to control the 'natural motion' of our minds."

"Do you remember where Mr. Crosbie mentions the tree and its alternating cycles of growth and assimilation?" It was Madge who spoke. "That seems to apply to this judicious combination of concentration and distraction you've been talking about."

"And doesn't that also apply to the family itself?" asked Paul. "We have our periods of growth when we separate for the day, and our time of assimilation—our sharing—when we meet again at night."

"Yes," said Mother, bending once more over her momentarily-neglected darning, "each of us has his own way to go, and yet no one really goes his way alone."

Music and the Mind

I have seen (I think in "Path") that Buddha orders his disciples not to have anything to do with music nor to live by it, though in many works on Theosophy music is represented as having a civilizing effect. Can you say why Buddha condemned music and those who practised it? Is it because it is time wasted and prevents meditation?

W.Q.J.—It would be well to consult references before stating premises on which questions are put. I do not remember any statement in *Path* of the kind quoted. Secondly, it is quite important to know what sort of music Buddha referred to when he prohibited it —if he did so. It is more than probable that good organs were not then in use. Can we say that he would have prohibited those? Again, we do not know to what school of music he adverted. Was it sensuous, or sensual, or trifling, or what? All this is important, for supposing the music of that day was of a highly sensuous or sensual style, he would have been perfectly right in ordering his disciples to give it no attention. So first I conclude that there is no way of answering the question properly until we have exact knowledge of the styles and schools of music of Buddha's time, as well as of the kinds of instruments in use. So far as my recollection extends, Buddha did not condemn those who practised music.

But having looked at the purely instrumental and objective side of the matter, we come to the real question on which Buddha, like all other great teachers, laid stress. It is found not only in his words but in the older Brahmanical religion. It is the direction to the student—not to the man of the world—to leave off sight and sound, meaning that unless *sensation* is overcome the mind will be bound to re-birth. This will include music and all sounds. It covers a large subject relating to how and by what the soul is attached to the miseries of re-birth, but it has really very little to do with the music to which the questioner refers. —Theosophical Forum, April, 1893

EVERYDAY QUESTIONS

On Patanjali's Yoga Aphorisms

WHAT is the real and essential difference between Eastern and Western psychology? That is, aside from the basis of reincarnation, what would be a few primary differences, taking Patanjali as a type of Eastern psychology?

The *essential* difference between the two is described in a few words of Chapter XIV of *Notes on the Bhagavad-Gita*:

> Both abound in classifications; those of the East are much more numerous than those of the West and cover a far wider field; Western psychology in its classifications refers solely to mental states. The psychology of the Gita and the ancient sages classifies the *moral* states, treating of the mental states as mere effects produced by moral conditions (p. 197).

A psychology which is founded on the study of moral conditions is immediately and practically related to conduct. Eastern psychology is therefore dynamic, not merely descriptive. The *Gita,* rich in oriental psychology, is above all a treatise on *action.* Its purpose is to assist the reader in deciding what he *ought* to *do.* Thus true study of Eastern psychology is impossible without living it as well. In her article, "Psychic and Noëtic Action," H.P.B. identifies the two great springs of human action, the higher and the lower. It is meant as a practical guide in the struggle for self-knowledge.

The classifications of Western psychology deal almost entirely with the psychic nature and the psycho-physical correlations of the lower man. It sets forth many details of psychic stimulus and response and describes typical human behavior in individuals and in the mass. But Western psychology has no general doctrine of the nature of man, no clear concept of soul, no serious consideration of the moral struggle. An apt admission of the confusion of modern psychology is found in the words of the late William McDougall, himself a leader in the field. "It remains," he wrote in 1931, "a chaos of dogmas and opinions diametrically opposed, a jangle of discordant schools and sects; a field exploited by quacks and charlatans of every sort, preying upon the ignorance of a deeply interested public which knows not which way to turn for authoritative guidance."

Eastern psychology is the study of the mind as a principle in itself, in its relation to external and internal experience, and in relation to the Spirit or the Self. By understanding of the mind, the student learns to overcome its limitations—its "modifications," as Patanjali calls them—and thereby becomes a free being. This free-

dom is identical with knowledge, for it is the product of knowledge. True psychology, therefore, is inseparable from philosophy; is, in fact, a department of philosophy. In the West, psychology is the enemy of philosophy and the ally of the grossest materialism. It is this materialism of academic psychology which has delivered "a deeply interested public" into the hands of "quacks and charlatans of every sort," as McDougall says. There can be no true psychology without a philosophy of soul.

Is it possible for the public to be enlightened as to the psychic and mental enslavement which follows the misuse of psychological laws and principles?

Mental enslavement, except for its extreme subtlety, is like any other enslavement. Its victims can be enlightened if they are beginning to be aware of their slavery and want to be free. There is a high degree of enlightenment today regarding the evils of drink, but this does not prevent the increasing use of liquor in modern society. Public enlightenment regarding false psychologies and harmful psychic practices will depend upon the public desire for knowledge on these subjects. It is probable that a *general* interest in true psychology will result only as a reaction to these abuses, to the excesses described by H.P.B. in the *Five Messages* to American Theosophists.

Meanwhile, students of the present day may spread the enlightenment provided in Theosophy as widely as they can, so that the suffering and the disillusioned will have opportunity to find the truth after bitter experience starts them on the quest.

If the moral nature is to be developed ahead of the intellectual, will it be necessary to change our entire educational system as it exists today?

The task of subordinating intellectual to moral development is accomplished by individuals, not by "systems," educational or otherwise. Educational theory and practice may place obstacles in the way of natural development, but it cannot prevent men of will from reaching to the truth. When enough individuals place a higher value on moral integrity than on intellectual facility, the educational system will undergo the natural modifications required to introduce a similar emphasis in the schools. Systems reflect the thoughts of men, they do not create them, except as "conditioning" operates as an influence in all human relations. Great moral changes come about, not by changing "systems," but by creative thought and

action which lead men to rely on themselves instead of systems. Systems are only social habits—no better, no worse, than habits of any other sort.

May the failure of Christianity be rightly attributed to false psychology, in view of the fact that its dogmas have destroyed self-reliance and all sense of individual responsibility?

Christianity failed because it contracted the universal *Christos* principle, potential in every man, to a single historical personality, and made the moral evolution of all dependent upon the achievement of one. As the questioner intimates, this undermined self-reliance among Christians, with the logical effect of weakening individual responsibility. Modern psychology is materialistic, largely because of the betrayal of the Western world by its priests, who so degraded and distorted the original psychology of the Gnostic Christians that modern thinkers felt it necessary to make an entirely new beginning in psychology, leaving out the soul, and even the mind, in order to avoid any resemblance to hated theological dogmas!

Why does Mr. Judge, in the Preface to the Aphorisms, speak of the mind as an "organ"? Is not an organ "physical"?

The mind is called an organ by Mr. Judge for the reason that mind is a substantial and dynamic principle, and not the mere abstraction of cognitive functions which modern psychology would have us accept as its meaning. The *power* of Patanjali's psychological system is rendered into the Western idiom by Mr. Judge precisely in this way. He provides an "anatomy" of the mental principle, and blueprints the method of its control. His Preface makes clear that for him, Patanjali's teaching was not merely a "theory of knowledge," but *knowledge itself*. Euclidean certainty of these aphorisms challenges the reader to basic decisions. One does not "read" or dabble in Patanjali. This psychology has the precision of a treatise on engineering; obedience to its principles as stated is as crucial for soul-development as following the known laws of stress and strain in physical construction. The mind is the psycho-moral organ of the evolving ego. It is the link between Spirit and Matter, the principle of individuation, the source of all illusions and the means of overcoming them. Perfect control of the mind is the dynamic aspect of self-knowledge. Adeptship is simply the indivisible unity of mind and the spiritual will.

(*To be continued.*)

HIDDEN HINTS IN THE SECRET DOCTRINE

(From p. 1 to p. 67, Vol. I)

By W.Q.J.

A PROPHECY. In the 20th century—1900—the scholars of our era will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but simply outlined—*Vol. I, p. xxxvii, Introd.* In other places the author hints at surprises in store in the way of manuscripts, etc. It would seem that by 1900 some "discoveries" will be made by scholars that will support our author. "Once the door [is] permitted to be kept a little ajar, it will be opened wider with every new century. The times are ripe for a more serious knowledge than hitherto permitted." *I, xxxviii fn.* "We have not long to wait, and many of us will witness the Dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races." *I, xliv.*

AN ARCHAIC MANUSCRIPT. Some of the doctrines given out are found by her in a collection of palm-leaves made impervious to the elements by some unknown process. *Proem, I, 1.* It is well known that some of the most ancient Eastern manuscripts are on palm-leaves which are cut in oblong, narrow form and tied with a string. How is this seen by her? Either in the astral light or objectively, being brought to her table. By whom or what?

CONTINUITY OF PLAN FROM ONE MANVANTARA TO ANOTHER. In this old MS. it is said (*Proem*) that during the pralaya the plan for the next manvantara slumbers until the dawn of the next evolution, when its potential power goes forth to action. There is, therefore, a continuity from manvantara through pralaya to succeeding manvantara. Continued on pp. 4 and 5 of Vol. I.

THE BASIS OF AFFINITY, hence for all correlations of force. It is stated that Leucippus taught an occult law when he declared, 500 B.C., that the *lateral motion of atoms* is the root for affinity and correlation of force. *I, 2.*

EACH PERIOD OF EVOLUTION IS *sui generis*. "Yet at each new Manvantara its organization [speaking of the cosmos] may be regarded as the first and the last of its kind, as it evolutes every time on a higher plane." *I, 3.*

NOTE.—This article, the first of a series, was originally published in *The Path*, January, 1891.—Eds. THEOSOPHY.

A NEW ELEMENT AT THE END OF OUR 4TH ROUND. "Occult Science recognizes *Seven* Cosmical Elements—four entirely physical, and the fifth (Ether) semi-material, *as it will become visible in the air* towards the end of our Fourth Round, to reign supreme over the others during the whole of the Fifth." *I, 12.*

AKAS AND MANAS CORRESPOND. See *note p. 13, Vol. I.* "A'kasa, the fifth universal Cosmic Principle (to which corresponds and from which proceeds human Manas) is, cosmically, a radiant, cool, diathermanous plastic matter, creative in its physical nature, correlative in its grossest aspects and portions, immutable in its higher principles." It must therefore follow, under the law of correspondences, that *manas* in the seven-fold division is creative, correlative, and immutable in the same way and portions as stated for Akasa.

MANAS IN THE 5TH ROUND. By following out the correspondence we find that as Ether, the lower form of Akas, now semi-material, will become visible in the air at the end of this Round—the 4th—so *manas,* now only semi-developed in this race, will be further evolved in the 5th Round at the same time with the parent source, and as the form of Ether spoken of will then be the superior element in nature, so at the same time the superior principle reigning in the septenary constitution of man will be *manas.* The full development of *manas* imposes full responsibility on the race, and thus we see how the turning point is reached and what it may mean, and also what is the meaning of the "moment of Choice." With full responsibility the choice must be made by the race which thus has perfect *manas.* It is for and towards that period that the Masters of Wisdom are now working so as to prepare the present Egos for the momentous days when the choice of the good or evil path must be intelligently made.

And as in many places in the *Secret Doctrine* the author says that we are the same egos who were in the Atlantean bodies, and that they had a very weighty karma, we may perceive why it is that we are those who will be compelled to make the great choice for good or evil destiny in the next Round.

DIFFERENCE BETWEEN EFFECT OF GREAT AND MINOR PRALAYA. The question "What happens to the planets during a minor pralaya or dissolution?" is answered in *footnote p. 18, Vol. I.* They are dead, as it were, but not dissolved, for, as she says, "the planets remain intact, though dead, as a huge animal, caught and imbedded in the polar ice, remains the same for ages." After the great Pralaya no planets remain *in corporibus,* but all are dissolved,

their akasic "photographs" alone remaining. This must be taken metaphorically, or else we will again make objective that which is subjective. But in a minor pralaya the "dead planets" are objective in space, but with all their active life and energy gone.

DHYAN CHOHANS NOT THE ONLY TERM FOR THE HIGHEST BEINGS. "Each of the various groups has its own designation in the Secret Doctrine." *I, 22, lines 8, 9.* Nor are they personifications of powers in nature. *I, 38, line 18.*

EACH ROUND has its special class of Dhyanis to watch over it. The same for races, *I, 42, (a).* The present round is watched especially by the Fourth Class of Dhyanis.

THE ABSOLUTE NOT UNDERSTOOD by the Dhyan Chohans. *I, 51, line 16.* And yet some theosophists ask to have definitions or explanations of the Absolute. We heard of one who claimed to have "communed with the Absolute."

THE BREATH OF BRAHMA. This may be said to be the same as "The Eternal Breath" spoken of in the *Secret Doctrine.* It is motion, and proceeds through space ceaselessly. It does not stop during the pralayas. *I, 55, line 11.*

IDEALS AND TYPES IN THE ASTRAL LIGHT. The prototype is present in an ideal form in the Astral Light from "Dawn" to "Night" during the Manvantaric period—everything from man to mite, from giant trees down to the tiniest blade of glass. *I, 63, 1st par.* There is a clear correspondence here with the formation of the astral man, which is the copy, plan, or prototype on which the corporeal man is formed.

THE PRIMORDIAL FORM of every manifested thing is like that of an egg. *I, 65.* A *paramahansa* once wrote for the *Theosophist* an article in which he said that theosophy was that Branch of Masonry which showed the universe in the form of an egg.

THE VERBUM, OR WORD, AND ITS FORCE. All religions speak of "the Word." The Jews, from whom the Christians get their religion, say that the all-powerful name of God if pronounced will shake the Universe; the Freemasons speak of the lost word; the Hindus tell of the great word; it is the Greek *logos.* The question is often raised, "Supposing there be such a word, wherein is its force?" H.P.B. says it is in *motion* and not in number. *I, 67, fn.* The Hebrew Kaballah leans more to *number,* as being the force or power of this word.

ON THE PLACE OF PHENOMENA

WILLIAM Q. JUDGE, opening his series of "Hidden Hints in the Secret Doctrine," calls attention to one of the "inner features" of H. P. Blavatsky's work, and implies her power to refer to books and manuscripts invisible and often inaccessible by all ordinary means. He does not here state what he elsewhere declares, that she could and did look into the astral light and read the records there. Nor that (as appears from such accounts as the Countess Wachtmeister's) many notes and sometimes whole pages of manuscript were "brought to her table" —by the real Authors of the *Secret Doctrine,* her Adept-Teachers. It is of interest, however, to consider why, in a suggestive study of her greatest work, he should mention at the outset the occult circumstances that governed its recording.

To many students it seems nothing more than simple fact that no one but W.Q.J. was qualified to read between the lines of the *Secret Doctrine*—out loud. He knew that although our minds work very much upon suggestions or clues, we need "hints as to where those clues are placed," lest we overlook the point. But to identify the clues inherent in the writings of H.P.B. it is not enough to have a facility for spinning out speculations. Vague and unsupported imaginings, while valuable as exercise, are unreliable as philosophy. True commentary on any teaching is a power of *knowledge of that teaching*—a power earned by disciples who have conscientiously verified their intuitions and developed imagination as a philosophical faculty. The direction for such study as Mr. Judge proposes, and the conditions requisite in the student, are given by H.P.B. herself when she remarks that in *Isis* "the explanations of a hundred mysteries lie but half buried . . . only waiting for the application of intelligence guided by a little Occult knowledge to come out into the light of day." How much more this is true of the "S. D." it is not difficult to surmise.

We are thus entitled to consider that the ability to uncover hidden hints is itself an occult power, and that Mr. Judge, in exercising that power, had a deep reason for arousing thought upon the particular points he selects. Certainly, the general tone and content of his writings proclaims the status of Mr. Judge as a Teacher. The aim of his universal application of doctrine is not the pedantic circulation of empirical facts, but the vivifying testimony to laws of nature that man desperately needs to know.

What, then, is the relevance of H.P.B.'s astral reading? Take the case of "inspired" religions. How many "revelations" have been credited or believed—by those who had no basis for discriminating between psychic and occult phenomena—because supernatural occurrences attended their transmission? Do we not need to understand that phenomena add no *meaning* to truth? Is it not significant that while occult activity accompanied the writing of H. P. Blavatsky's major books, the validity of the doctrines therein rests on no such mechanical accessory as "spirit-writing"? The fact that H.P.B. could look into the astral light illustrates, for one who has seriously pursued the philosophical investigation outlined in the Third Object, that no human activity is without a natural function in the life of the *whole man*, the perfected soul. But this illustration is never put forward as a *proof* of Theosophy.

H. P. Blavatsky's own example is a safe modulus. She was not given to "exhibiting" her ability indiscriminately as a kind of psychic drawing-card. But neither did she conceal it, for it was always observable by those "in whose presence"—as W.Q.J. says in describing his own case—her books were written. The Third Object of the Movement being the study of man, and her power having been acquired under the natural law of evolution, there would be no occasion for her to allow any other interpretation than a true explanation of the fact. In this connection, Mr. Judge's simple declaration, made at the time of her passing, has the dignity of quiet assertion bespeaking conviction based on knowledge:

> I know for myself that she had control of hidden powerful laws of nature not known to science, and I also know that she never boasted of her powers, never advertised their possession, never publicly advised anyone to attempt their acquirement, but always turned the eyes of those who could understand her to a life of altruism based on a knowledge of true philosophy.

H.P.B.'s policy of reticence about occult powers and phenomena —as pertaining to *persons*—was, in short, a protection against blind servility to priestcraft. The precaution is necessary, as "Student" is told in "Conversations on Occultism" (in relation to the laws governing the elementals), because of—

> your inability, shared by most of the people of the present day, to comprehend a description of things that pertain to a world with which you are not familiar and for which you do not yet possess terms of expression. Were I to put forth these doctrines, the greater part would seem vague and incomprehensible on one hand, while on the other many of them would mislead you because of the interpretation put on them by yourself.

> It is wise to increase the knowledge of nature's laws, but always with proper limitations. All things will become known some day. Nothing can be kept back when men have reached the point where they can understand. (THEOSOPHY I, 515.)

Following "hidden hints" into a study of the laws of the inner world will disclose that occult phenomena differ from the merely "psychic," not in method, but in purpose. Psychic exhibitions are ends in themselves; occult forces are means to a greater end—the dissemination of truth, the education of soul, the furtherance of altruism.

LESSONS IN DREAMS

In the Path it is stated that "a dream is the going out of a part of our principles into the Astral Light." This raises a desire for information relative to the inspiration—so called—of poets, artists, inventors, and others.

E.U.—The question about dreams leads to the reflection that the dreams we have are nearly always absurd. Clear dreams or those prophetic come rarely. When they reach us we remember them for years. Those of us who often dream know that nonsense is their characteristic and overfeeding often their cause. But as some rare and valuable ones are known of, we must admit a power to dream connectedly and with sense. Is it not, then, true that such a prevalence of foolish dreams shows that there is something wrong with our waking state that reflects itself into sleep? If we regulated ourselves every moment during the day, would not our dreams become coherent? And how many of us could mark any one day with a white stone showing that it had been free from folly, anger, or desire? Not one.

Z.—If the dreamers of dreams and these wise explainers of them knew what dreams really meant, they might say less and dream more. There is in the dreaming condition a faculty exercised which may be called, for the want of a better word, "exaggeration of circumstance," and another that we can call "reversion of images." Then there is "symbolical diminution," as well as diminution due to absence of all power to relate. Add to these the fact that, until you have your senses about you, even in a dream, so as to be able to know what the physical brain is doing, none of these disturbing and producing causes can be observed and allowed for.

—THE THEOSOPHICAL FORUM, December, 1889

ON THE LOOKOUT

Dr. Rhine on ESP

Since 1930, a small band of psychologists at Duke University have been conducting experiments in extra-sensory perception—popularly known as ESP—with the purpose of showing that man is more than a physical organism. This work was begun under the supervision of the late William McDougall, fellow of the Royal Society, professor of psychology at Harvard University, and for years head of the Department of Psychology at Duke. After McDougall's death in 1938, the experiments were continued by Dr. J. B. Rhine, who, today, is identified in the public mind with the scientific demonstration of telepathy as a fact in human experience. In the *American Weekly* for Aug. 25, Dr. Rhine describes the investigations at the Duke psychological laboratory, presenting first the facts that have been discovered, and then the conclusions they suggest. He begins by asking:

> What has science to say about the soul? For the answer to this question we would naturally turn to psychology because it is literally "the science of the soul." But here we have a surprise coming to us, for we find that the soul theory of man has been practically dropped from psychology books and lectures.

Super-Physical Faculties

The purely physical view of man, however, will not explain so-called "psychic experiences," and Rhine says that the experiments in ESP were undertaken to discover whether or not claims to psychic experience such as clairvoyant dreams and the like may be accepted as scientific facts. "Obviously," he writes, "if any of these 'psychic' experiences showed that the mind has the power to reach out beyond space and time, they would plainly be transcending physical law." He adds: "The mind would then be demonstrated to be a spiritual rather than a physical system." After an account of the card-guessing experiments at Duke, showing that neither time nor space affected ESP according to known physical laws, Dr. Rhine states his conclusion:

> There was only one interpretation of these experiments possible—namely, that the mind of man somehow transcends the space-time limitations of the physical world in these capacities we are calling "extra-sensory perception." As the experiments were confirmed by other research men and women in other laboratories, the conclusion became firmly established that the mind does indeed possess properties not belonging to physics as we know it. Since space and time are

> the surest indications of what is physical, the mind must, therefore, be extra-physical or spiritual in nature. And all we mean by the "soul" in man is that the mind is non-physical—or spiritual—in character. The ESP experiments, then, have yielded evidence of the soul in man. . . .
>
> All we have a right to conclude is that the physical concept of man which has increasingly prevailed in intellectual circles since the rise of materialism is now thoroughly disproved. There is something —how much, we do not know—definitely extra-physical about humans. There is an order of reality in human life not subject to the laws of time and space.

"SCIENCE SAYS — "

Dr. Rhine's meticulously careful estimate of the significance of telepathy and clairvoyance is a praiseworthy utterance from the standpoint of scientific method. The reader, however, gains the impression that, save for the experiments at Duke, the world would be doomed to stagger along forever in its blind materialism, unable to know the truth about the soul without the promethean fire of ESP! It is true that almost endless experiments at Duke have helped to persuade many small-minded persons that now, at last, Science permits one to believe in the soul. But of what value to mankind are the convictions of those who require the dictum of some conventional authority for the shaping of their beliefs? Knowledge of the soul, as Plato and many others have said, is a philosophic truth, and no amount of card-guessing games can make a man into a philosopher.

The whole virtue of the Duke experiments is that they provide an institutional sanction for a fact realized quite independently by all great thinkers and teachers. The ESP school of psychology will undoubtedly establish traditional acceptance of clairvoyance in the course of time, and make naïve materialism a position more difficult to maintain. But no great moral discoveries ever come through institutional channels. It is quite possible, on the other hand, that scientific sanction of psychic phenomena may have the opposite effect of encouraging pseudo-scientific dabbling in psychism and spiritualism—now that these things are acquiring an air of scientific "respectability" by association with ESP.

COLUMBUS OF THE MENTAL SPHERE?

Dr. Rhine ends his article with a useful summary of fields yet to be investigated. And despite his scientific heroics, what he says will bear reflection:

> Surprisingly enough, it has been from orthodox science that we have met with the main opposition. The scientific conservative especially fears any division in nature, any such dualism as that of soul and body—so much so that he is likely to refuse to look at any evidence which suggests such a duality. Such anxiety is quite groundless, for if, as we may now claim to know, man does have a soul as well as a body, both fundamentally different, the two are still in some sense unified.
>
> They do interact; therefore they have something in common. Two things cannot affect each other if they differ in every single point. We see, therefore, that there must be a world of hidden realities, probably neither physical nor mental as we know them, from which the manifestations of mind and body, the psychical and physical, originally stem. This realm beyond mind and matter lies there almost as unknown as the American continents were to Columbus, silently awaiting some fortunate explorer of the future. But he will have to be someone who, like the great Genoese sailor, was daring enough to question existing charts of knowledge and belief—and put them to experimental test.

Someone like Dr. Rhine, perhaps? Appropriate experimental methods for such investigations were formulated ages ago, by one named Patanjali. The "realm beyond mind and matter" is not so "unknown" as Dr. Rhine thinks.

Co-op Movement Grows

"Co-operative societies, essentially nonprofit associations of consumers or private producers organized to supply themselves with goods and services, are on the increase in many countries." So announces *World Report* (Aug. 29), latest arrival in the weekly news periodical field. The spread of the co-op movement, interrupted by the war, has been renewed with great activity in many countries. Last month a Congress of the International Co-operative Alliance met at Zurich to plan world-wide co-op organizations. The Alliance represents 75 million members in 34 countries. One project that was to be considered by the Alliance is an international co-op to handle petroleum. "U. S. oil co-operatives have mushroomed in recent years," says *World Report,* anticipating a bitter fight between private industry and the spread of co-op influence and power. These are the reasons:

> Co-operatives seldom enter into direct price competition with private concerns. Instead, they charge the prevailing price and periodically pay their members a rebate representing the "overcharge" on goods bought. Net effect is to lower the cost to the consumer.

Co-ops tend to strengthen one another instead of competing among themselves. Most foreign trading by co-operatives is with similar organizations in other countries. Thus the great wholesale societies of Europe buy large quantities of dried fruits, fresh fruits, grain and other foodstuffs from farm co-operatives in the U.S. Some associations in the U.S. buy cash registers from Sweden, tea from the British wholesale society. It is becoming increasingly common for associations to acquire members abroad. Some consumers in France and Scandinavia now belong to U.S. co-ops in order to purchase tires and petroleum products on favorable terms.

"PRACTICAL BROTHERHOOD"

The attractiveness of the co-ops for many persons lies in its elimination of the profit motive from commercial enterprise. The co-operative movement originated many years ago in England, though the efforts of impoverished weavers to work together for mutual benefit. Today, retail co-ops sell to about half the British population. Scandinavia is another stronghold of co-operation. The character of the movement there is well described by Marquis Childs in *Sweden: The Middle Way*. Co-op institutions are designed to serve the people, the consumers, rather than private owners of factories and retail outlets. They have introduced a kind of socialism without revolution, under which stores are operated on the basis of co-operation instead of acquisition and competition. While the co-op movement of necessity has many of the characteristics of private business, and some of its weaknesses, if only because it has developed within the framework of a capitalist economy, the fact remains that this form of practical brotherhood has proved of inestimable material benefit to the poor of many lands. Today, the economic strength of co-operation is beginning to make itself felt in the realm of world trade. The outcome of the struggle between Co-ops and private industry may be a measure of public morale—showing whether the popular inclination is toward private gain or the public good.

"QUO VADIS, HUMANITY?"

Free World for September uses this heading to introduce a curious "archeological" find:

Current archeological exploration in Mesapotamia, the "Cradle of Civilization," has led to a discovery which invites rather grim speculations.

Digging through layer after layer, the archeologists have uncovered traces of an agrarian culture 8,000 years old, a herdsman culture still older, a caveman culture much older yet—and have just

> reached a layer of fused green glass. When the first atomic bomb was exploded in New Mexico, the desert sand turned into . . . fused green glass.

Is it possible that the Atlanteans anticipated our "greatest of all civilizations" in the invention of atomic bombs? Some small comfort may be derived even from the theory that this development in modern physics was not "original" with the present generation, but came rather as a tragic repetition of past misuse of the secret forces of nature.

"Society's Right to Punish"

Alexander Pekelis, member of the faculty of the New School for Social Research, in the *New Republic* for Aug. 26, compares the modern movement to outlaw war with the ethical theory proposed in support of the Nuremberg trials. He finds two essential differences. First, the American idea of "the outlawry of war," as conceived in the famous Borah resolution, requires *a judicial substitute* for war in the form of an international court to pass on claims and disputes previously settled by war. Without the existence of such an institution, the outlawry of war is simply a rhetorical gesture. Wars, whatever their motives, are always promoted as final and desperate attempts to obtain justice. The second difference lies in the fact that the Nuremberg indictment condemns only "unjust" wars, whereas the American movement for outlawry of war condemned them all. Mr. Pekelis comments:

> As long as there is no way of adjudicating international disputes in advance of war, the victor will judge the vanquished. The weaker party will not only lose the war; he will also be punished for it. But where national enthusiasm is needed for victory, no belligerent can afford *not* to brand the opponent as a barbarous aggressor and a threat to civilization. There will hardly ever be a victor unable or unwilling to describe the vanquished as an aggressor. And, what is worse, there will never be a war leader who will doubt his opponent's readiness to treat him as an aggressor and as a war criminal—*regardless of the way in which he had conducted the war.*

Defeat Makes "War Criminals"

Mr. Pekelis maintains that if the Nazis are to be punished, they should be charged with crimes against humanity and offenses against what he calls "the laws of legitimate warfare." Opposing the Nuremberg doctrine of Justice Robert H. Jackson, he argues:

> The unwisdom of the new principle that aggressive war is a crime lies exactly in the attitude the principle is bound to create on the

part of the belligerents. If the Nuremberg indictment were limited to its most convincing charges—crimes against humanity and violation of laws of legitimate warfare—the trial and execution of the Nazi leaders could become a landmark of international justice, a genuine contribution toward a better—or less grim—international future. A war leader, as well as an underling, could be led to consider, in the very midst of a desperate struggle, that not everything is lost for him, that being defeated does not *ipso facto* make him a war criminal, that he can escape the death penalty by avoiding and preventing mass murder, sadism, execution of hostages or killing of prisoners. . . . To punish alike what fear of punishment can, and what it cannot, curb, means not only to drain the sentence of its potential deterrent efficiency. It means, by the same token, to deprive it of its ultimate ethical justification. For no punishment is legitimate unless it helps in the building of a better world.

OUR "MORAL POSITION"

The *New Republic* writer presents the legal and the expedient criticisms of the Nuremberg trials. More pertinent, perhaps, is the comment of George Bernard Shaw, that the Allies had no ethical right to execute the Nazi defendants. "The atomic bombs have blown our moral airs out of court," he said (London, Sept. 17):

After dropping atomic bombs on helpless civilians without warning or demonstration, and repeating it unnecessarily, we are hardly in a moral position to hang anyone, no matter how logical a case we have built up against them as war criminals.

POLITICAL "EDUCATION"

Last June some 500 citizens, most of them of college age, gathered at the Hotel Willard in Washington, D. C., to attend sessions of the school conducted by the National Citizens Political Action Committee. The students were expected to return home and to start similar courses in political action techniques, with the objective of reforming America "through the ballot box." Those in attendance, according to press reports, were representative of left wing and labor views, with the exception of three delegates sent by the National Association of Manufacturers. Editorial opinion on the value of this school for political action is various. It was evident from some commentary that conservative politicians are concerned lest the "trade secrets" of their calling be disclosed to the common man. Reporting a course presented by Joseph Berger, a *World-Telegram* writer notes that students are likely to adopt the view that "tolerance for the other fellow's opinions has no place in American politics."

Rules for Demagogues

The prospectus for this course, devoted to political speech-writing, laid down the following rules:

> 1. You are right. You know you are right.
>
> 2. Your opposition is wrong—not just half wrong. If your personal convictions do not go this far, don't speak.
>
> 3. All blacks and whites. No grays, no fuzzy reasonableness. There is no good at all in half-good government displacing good government.
>
> 4. Concede points graciously to your opponent when you can add the stinger that turns them to your own advantage. Never concede anything otherwise. If you recognize any of the opposition's arguments, it should be only for the purpose of attack—exposing dishonesty, hypocrisy, incompetence, irresponsibility. (New York *World-Telegram*, June 27.)

Just what do these "principles" imply? They are not, as might be imagined by some, a new departure in American politics, but the practical guides to mass psychology known to every demagogue from the days of the Greek city-states up to the present. All that is novel about them is their brazen re-statement—in contemporary imitation of Machiavelli, and even Adolf Hitler. Virtually every rule of speech-making advocated by Mr. Berger can be duplicated in *Mein Kampf*. The secret of winning the masses, Hitler wrote, does not lie in the weakness of "objectivity." A political movement, he claimed, must be "fanatically convinced of its own right"; further, "The goal of a political reform movement will never be reached by a work of enlightenment or by influencing the ruling powers, but only by the gaining of the political power."

Ends and Means

Implicit in all such expressions is the belief that political power is the highest good; that any means to achieve power is justified by the end of reaching it. Mr. Berger's rules contain not the slightest hint of placing *all* the facts before the public, so that the people may judge for themselves. He, and all modern Machiavellians, would make it impossible for the people to know and judge for themselves. Even the apparent virtue of "concessions" to an opposing argument is to be used as a weapon—a device of expediency. Moral integrity, it seems, has only a dramatic value; practically, it can mean nothing to the politician for whom these rules are devised. "No fuzzy reasonableness". . . no stupid appeal to reason, that is!

Was there ever a greater contempt expressed for the capacity of the people to govern themselves? Or a greater arrogance on the part of those who ask to be chosen for positions of authority?

MORAL OPPORTUNISM

The publication of such a theory of political action will very possibly evoke expressions of horror from many who will find occasion to condemn the PAC on the grounds of moral irresponsibility. But actually, the real occasion for most of such outraged criticism of the PAC school for political action is its *candor*—its willingness to admit sponsorship of methods practiced, more or less, by nearly every candidate for election, past and present, in the United States. It is the candor of the Grand Inquisitor in Dostoevsky's *Brothers Karamazov,* of Machiavelli's *Prince,* and of Leon Trotsky in his pamphlet, *Their Morals and Ours,* in which he almost approves the close similarity between Jesuit morality and the methods adopted by the Bolshevists in organizing the Russian Revolution. It is this obvious and indisputable opportunism of political *means,* omnipresent in Kali Yuga, which made it necessary for the Founders of the Theosophical Movement to establish its work on a strictly non-political basis. Hardly a political movement in the modern world is lacking in the instinctive opportunism, the authoritarianism, and the contempt for the masses, represented in the methods indicated above. Such methods are the worst enemies of impartiality, of true education, and, in the last analysis, of social and moral progress.

WANING NATURAL RESOURCES

The wartime drain on America's supply of oil, steel and numerous essential minerals reached so far into reserves for the future that experts are now predicting an industrial famine in less than 50 years. Richard L. Neuberger writes in the *Progressive* for Aug. 26:

> We still have oil; we will still have steel. But they will probably cost a lot more, and they probably will be of inferior quality. Our days of profligacy with Nature's generous legacy are almost at an end. The cream is gone; skimmed materials remain.

He quotes several authorities. The Bureau of Mines reports that "discovery of new ores has not kept pace with production." The present rate of consumption in the United States will exhaust our supply of manganese in less than two years, of tungsten in less than four years, and of vanadium in less than seven. The steel industry is dependent on these minerals. Many other essential min-

erals will be used up within 20 years; the domestic supply of the important metal, copper, will last less than 34 years. The high grade iron ore of the famous Mesabi Range of Minnesota is nearing exhaustion. Continuation of wartime production rates would end the supply in eight years. According to Mr. Neuberger: "In the 90 years since ore-bearing boats first plied in the great lakes, the Mesabi district has produced 2,100,000,000 tons of ore. Only 1,250,000,000 tons remain, according to the Minnesota State Tax Commission."

"We Cannot Oil Another War"

On the subject of petroleum resources, he says:

> With only 20% of the world's known oil reserves, the United States provided 80% of the oil needed to crush Germany and Japan. The Bureau of Mines states that our known continental supply of crude oil will be exhausted in 18 years at the present pace of peacetime use.

Lumber, likewise, is growing scarce. Since 1909, we have reduced our volume of timber more than 40%. World War II was an insatiable consumer of wood:

> During the war, dunnage alone accounted for what the Mead Committee calls "huge quantities of lumber." This is an understatement. Enough timber to build a bungalow went into the crate to ship one fighter plane. The average Liberty ship required ten carloads of lumber merely for crating and packing at a single sailing. In many European countries not even a toothpick is wasted, but Americans have left a trail of rotting lumber across the planet.

Karma of Waste

Conservation, long a gospel of patriots, may become a bitter necessity before this century is over. Even though the resources of the North American continent were inexhaustible, there would still be the law of Karma to answer to, the response of outraged and gutted Nature, the moral retribution for centuries of irresponsibility. Neuberger continues:

> We are wasting resources in other ways. Pollution in our rivers chokes millions of fish, thus wiping out a valuable source of food. Dozens of American rivers are so choked with sludge, offal, and garbage that not even a carp or a sucker can find oxygen in them. Modern sewage disposal plants would make possible the restoration of fish runs worth millions of dollars both from a recreational and food standpoint.

Voices like Neuberger's are all too few. It is said that when the storm of the French Revolution overtook the high born aristocrats,

they could not understand the bitterness of the masses who had risen against them. The inequality of the Bourbon regime had seemed quite "natural" to them. Possibly a similar surprise will afflict millions of Americans some centuries hence, when they are born on the wastelands of their ancient past, and must struggle all their waking hours, like many modern Chinese, to extract from the depleted soil the sustenance of a few grains of rice. What else will explain the great famine areas of the Orient, the ultimate parsimony of Great Nature to some peoples of the world? They, perhaps, were forgetful of Nature in former epochs of power; now, they are paying the price.

GREAT BOOKS ARE "INTERESTING"!

Thirty-one "Great Books" Discussion Groups are now functioning in Chicago, with participants who want education in great ideas for its own sake (*Magazine Digest,* October). Some 1,200 men and women have formed similar groups in Detroit, a like number in Cleveland, and 1,000 in Indianapolis. John Barden, a teacher, is developing the program on a national scale for the extension division of the University of Chicago, leading groups in these cities, and helping new ones to organize and find their own leadership. The groups—limited to 35 persons—offer courses of reading in the great books (lists available from the University), from Plato to Karl Marx. There are no "educational requirements." The two leaders of each group use the Socratic method, says Mr. Barden, "which simply means peppering people with questions. If a leader persists in giving a monologue, then we replace him with one who knows how to *guide* discussion, not dominate it."

Something is happening in these American cities. Starting on a small scale, the literary tastes of the people—ordinary people—are being transformed. After a year of discussing the Great Books—

> The cabbie is talking enthusiastically about "that guy Aristotle." The housewife is in violent disagreement with Marx's *Communist Manifesto.* The tired business man isn't tired any more when he discusses Plato's *Apology* with his friends. And the chemist remarks to his new acquaintances, the salesman and the accountant: "You know, every voter ought to read Machiavelli's *The Prince.* What an eye-opener about politics that book is!"

The University of Chicago is taking education, self-education, to the people. And they like it! Mr. Barden hopes for 150,000 people in 36 cities, within five years, to carry on this work.